# THE MAN OF POWER

LYNN HAROLD HOUGH

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# The Man of Power

A SERIES OF STUDIES IN
CHRISTIAN EFFICIENCY

BY

LYNN HAROLD HOUGH

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TO

WILLIAM VALENTINE KELLEY

A MASTER MAN OF LETTERS AND A CONSUMMATE FRIEND

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# I

## INNER EFFICIENCY

It is a dangerous thing for a word to become popular. The experience is likely to turn its head. Over and over again a steady and capable word which has had a long and useful career has come into sudden notoriety. The experience has been quite too much for it. Flaunted in the headlines of yellow journals, flung from the tongues of sensational speakers, carelessly tossed from lip to lip by the thoughtless crowd, it has degenerated until it has quite lost its character. Popular words are likely to get into bad company, and in the end this will be their undoing.

The word "efficiency" is just now meeting all the dangers of a wide popularity. Whether it will be strong enough to stand the strain remains to be seen. There are times when it appears a bit the worse for

wear, and it is occasionally seen in questionable if not in bad company. So at the very beginning of this series of studies we will come to an understanding with the word "efficiency." It is to behave with dignity and propriety for the present, at least; and it is to be used as a watchword to express something deeper than commercial agility and the nervous energy which brings quick monetary returns.

There is a kind of efficiency which is the equivalent of superficiality. It is so busy acting that it has no time to think; or, if it does think, it catches all its thoughts, as the baseball enthusiasts would say, "on the fly." It purchases sixty minutes of smartness at the expense of an hour of brooding thought. It is sharp and alert, but never deep. It constantly takes snapshots, but does not understand the value of time exposure. It can finance a business, run a factory, give publicity to an enterprise, put a church on a new and practical basis, resuscitate

a dying newspaper, or resurrect a dead business. It is quick, confident, and successful. But for all this it fails of the largest results. It has never fathomed the price you must pay for permanence. It has never understood that sometimes you must fail in order to succeed. It does not know the value of self-sacrifice. It has never estimated the significance of all the quiet qualities which go to build up character, but do not show well in the spectacular view of a purely external success. It lacks maturity. It is acid and without mellowness. It is crated and sold before it has ripened. It is a powerful expression of energy in a part of life, but life itself is larger and deeper than all its activities would ever suggest.

Now, the first thing we want to say is that efficiency must mean something deeper and finer than this if we are going to make friends with it. The efficient Christian must be more than a quick and vigorous man of affairs.

So we will take this word "efficiency"

to a place which may well sober it and cause all raw and frivolous qualities to be quickly dropped. We will go to the source of the deep and abiding things—to the seat of the tragedy and the glory of the world. We will go with this word "efficiency" to the inner life.

If a man is ever to be adequate, if he is to be possessed of lasting strength, the source of it must be the life within. While there is anarchy here, there can be no real poise anywhere else. If there is lawlessness within, the output can never be that of a well-ordered life.

There are multitudes of men and women who fail and do not know why they fail. The more they think about it, the more confused they become. They know that they have sound bodies, ready to take their share of the world's physical wear and tear. They know that they have good minds, quick to seize the meaning of a situation and ready to grapple with hard questions. They know that they have wills which they can apply to long,

hard tasks. It seems as if their equipment is all that reasonable men and women can ask. Yet the days are filled with a sense of unrequited effort and the evenings settle heavy with the discouragement of unavailing toil.

What is the matter with these people? We must look within. There we find the worm which destroys the fruit. There we find the unrest which weakens all the output of the life. The forces which play beneath the surface are fighting each other, and this inner antagonism is the source of failure. Many a strong man is simply worn out by an inner restlessness. The invisible battles cause nervous prostration and fill the sanitariums with their patients. When most of a man's vitality is used to put down a riot in his soul, he is at a great disadvantage in all his thought and work and in all his relations with other men. The very basis of all true efficiency is to be found, then, in the inner life. It must be calmed and steadied and mastered if the outer life is to be one

of power. The conquest of the life within is the basis of all other human achievement.

How are men and women to attain this mastery of their own hearts? How are they to become in this deep sense "captains of their own souls"? The answer to this question at once justifies the joining of the words "Christian" and "Efficiency" in this series of studies. There is one power which has completely vindicated itself historically by bringing about harmony in the inner life. There is one method of inner repose which has been found successful by multitudes of men and women. A Christian experience is the great unifier of the forces of the soul. A sense of "peace with God through our Lord Jesus Christ" is the perpetual producer of that inner repose where all the clenched antagonisms of the spirit vanish in a wonderful peace. It is the Saviour who can look out on the tempest which breaks over our souls and still its angry billows. It is the personal acceptance of

the great sacrifice on the cross which leads to peace within.

Here is a man whose heart has been full of jarring discord. A hundred motives have struggled for supremacy in his mind. Turbulent desires have fought like wild beasts on the arena of his inner life. Often the best has been worsted. Often the worst has triumphed. Added to the confusion of battle, there is the stinging memory of many a failure. The man is handicapped in all the undertakings of his life. He is crippled at the very beginning of his tasks.

This man makes a great discovery. He learns the personal meaning of the Christian life. He discovers the adequacy of the cross. In a decisive act of faith he accepts the Saviour as his Saviour. He trusts everything in his past and his present and his future to the care of the Son of God, who died for him. Like Christian in Pilgrim's Progress, he feels a great burden roll away. He is saved from the gnawing sense of his own failure as

he looks away to the adequacy of Christ. He is saved from the clamorous mutiny of his own desires as a deep loyalty to Christ takes the place of command in his soul. All the noisy voices of unrest are silenced. There is quiet within.

This inner tranquillity makes a new man of him. He goes forth with elastic step, and shining eye, and unwearied brain to his daily tasks. He applies the full power of an unwasted energy to the work of life.

The efficient Christian, then, is first of all a man whose inner life has found unity and harmony through the grace of Christ. All the vast machinery of his personality has been organized about the one great motive of obedient trust in the Saviour. The recesses of his life have been touched by a power which is to move out through all his activity. But this is not all. The Christian has more than the efficiency which comes from one commanding purpose controlling the varied forces within. There is not only peace; there is also

power. There is not only unity; there is also inspiration.

A life can never come to its best until it is kindled into flame. Cold correctness can never rival warm enthusiasm. A Christian experience has a kindling quality. It gives to the inner life zest and eagerness and spontaneity. It is a source of creative energy. It is full of glad surprises. The difference between a faithful man and an efficient man often lies just here. The one is dependable, but commonplace; the other is dependable and also full of expedients, fertile in suggestions, overflowing with ideas. Nothing else will take the place of a creative energy at work in a man's life. This a Christian experience when it is in full possession of the mind and heart supplies.

There is one other characteristic of inner efficiency. That is permanence. It is not a passing mood of self-control. It is not a transient glow of enthusiasm. It is a perennial fountain of peace and inspiration. It enriches the life and

makes it fertile through the years. It steadies youth. It preserves the freshness and joy of life for maturity. It brings a sunset splendor to old age. It is a fountain springing up unto everlasting life.

The living Christ secures this permanence. Because he is the source of the new experience and its continual dispenser, it can be depended on to last forever. The Christian's peace may be unfathomably deep; his enthusiasms may be full of triumphant energy, his experience a never failing source of power, because it is all based on the character of God; and God is perfect life and perfect love. The All Efficient delights to create efficiency in the children of men.

Beside such lives the achievements of mere haste and nervous alertness seem paltry. The glamour of the external fades as a man comes to understand the hidden life. The reign of flashing color and of loud noise is over when the verities of the life within are understood. The efficient Christian learns first of all that the unseen

things are eternal. He also learns that the unseen may control the seen, and that the eternal may express itself in the temporal. Inner efficiency is to become outer efficiency and make its own place in the world. Out of the heart are the issues of life, and from a personality characterized by inner harmony notable issues will come. The man in whose life the inner problem has been solved can look out on the activities of men and cry, like the Count of Monte Cristo, "The world is mine!"

## II

## EFFICIENCY IN EXPRESSION

THERE is such a thing as inner harmony and outer chaos. A man's heart may be right and his head wrong. A man's purposes may be good and his methods bad. A man's soul may be a sanctuary and his deeds form an ineffective and confusing mass. Some men with the best intentions in the world have what almost amounts to a genius for saying and doing the wrong thing.

The phenomenon of the disagreeable saint is a conspicuous illustration of the difference which may exist between a man's inner life and its expression. The wonder and the beauty of the Lord have lighted the heights of this man's soul. Everybody respects him. Everybody believes in him. The integrity of his spiritual life no one would dispute. But for all that he is a thorn in the flesh of the

church. His methods of expression are continually unfortunate. He is an unconscious producer of discord. You are sure of his salvation, but you have grave doubts as to whether he will ever help anybody else to be saved. There is in his own life the tragedy of a practical failure. He is good, but impossible.

Then there is the man who has given his heart to God, but who has never given his nerves to God. And beside him is the man affected with a strange paralysis of the muscles as far as Christian activity is concerned. There is a failure in connection between the power house of the soul and all the moving wheels of the life's activity.

Aside from the accentuated cases, instances of which come quickly to all of our minds, there is the incongruity every man has felt who knows the peace of a great trust in Christ. This is the contrast between the fire in his heart and the warmth he gives out. It is the difference between the light in his soul and the illu-

mination he gives to men about him. His deeds simply do not correspond to his inspiration.

Now, what are the practical methods by which a man may more efficiently coin the Christian meaning of his life into words and deeds? How may a man lessen the difference between the warmth of his heart and the effectiveness of his hand?

At the outset of our endeavor to reply to these questions we must remind ourselves that sometimes the difficulty is in the heart, after all. The life within has some hidden source of unrest, and this makes all the activity less potent than it might be. In such cases the remedy, as well as the cause, must have to do with the life within. A firmer acceptance of Christ, a more final commitment in personal trust, a deeper consecration must change the situation in the man's soul. But granted that all is well in the sanctuary of a man's life, granted that the peace of God dwells securely in his heart, how is his activity to be made more effi-

cient? At this point there is a place for much personal study and careful working out of method. No man can study his way into a Christian experience; but many a man by study can find the best way to give expression to his Christian devotion.

The matter of speech is an outstanding illustration. Here is a man who has plenty of love in his heart, but no words on his tongue. A very obvious course for this man is to become a reader. Books are somewhat rich in the possession of words, and a man who reads much will obtain a vocabulary. He is constantly becoming better acquainted with words as he reads. He comes at last to have very free and familiar relations with them. The day may come when he can do with them what he will. Two varieties of reading will be of special importance for the man who desires efficiency in verbal expression as a Christian. First, there is all that matter in books and papers which deals with living issues and

actual human experience. The words and phrases have caught the contagion of vitality and a man will learn much from them. Then there are those books in which the deep things of the soul have been spoken out. There is a language of the spirit, and a Christian needs to learn to speak in this tongue. The vernacular of the New Jerusalem, like the city itself, is let down out of heaven, and the great books of devotion are full of it. Now, these two types of reading—in vivid human literature and in rich devotional literature—will play into each other and give a man words which are strong and firm, noble and full of energy in which to speak of the deep things of men and the deep things of God. If a man were to do all this reading as a substitute for a personal spiritual life, the result would be the dreariest verbal cant and make-believe, but if he uses this means to secure an adequate expression of a deep and abiding consciousness of God in his own soul, there will come a time when he can

speak of noble things with noble words, and of living things in words which are also alive.

When it comes to the matter of deeds, still further possibilities of growth in the grace of expression emerge. Much can be learned from the most capable Christians a man knows. Fortunately, right habits and methods have a contagion all of their own. Men can gain from those whose Christian effectiveness they admire the most, a double portion of their own power. At this point a man must be guarded from mechanical imitation. There is a difference between a photograph and an artist's sketch. The one is a mechanical likeness, the other catches the soul of the scene. Men are to learn from their friends with an artist's brush and not with the snap of a camera.

Not only the men whose hands we have touched and the men whose eyes we have seen flash, but a great multitude of other men can teach us many a secret of efficient activity. Life is an experiment station,

and Christian biography is the account of no end of experiments. The study of these records is an important part of our Christian education. Sometimes a life teaches us how a thing ought not to be done. From the tale of other men's failures we may learn the way of success. Sometimes a fine method must be changed and adapted to our circumstances and to our time, but the record of how this man did the thing really suggests to us how we may do it. The hoarded experience of nineteen hundred years is at our disposal, as we approach the art of living in this great human school.

The Bible is not only the gateway to the peace of the heart, but it is the gateway to the service of the hand. It is full of tales of failure, to be sure, but it also has many a narrative of efficient and successful expression of the noblest purposes. The principles by which the joy of the heart may become the skill of the hand are scattered all through the Bible, and he who thinks before he runs may read

and then apply these principles to his own life.

The great portrait of the life of Jesus is full of practical instruction. He is the world's Saviour. He is also the world's Teacher in the art of life. The man whose mind is full of the knowledge of Jesus and whose heart is being renewed constantly by the Spirit of Jesus will find new powers of expression in word and deed opening to him all the while.

Then this thing must be said. A man's own life is an experiment station. If he is to learn from others, he is to learn from himself. No life is adequate which does not express the individual quality of the man. The peace of God is one triumphant experience, but it is to be expressed through all the wonderful variety of manifold lives. A man is to listen to the voice of his own nature. Through its very quality he will give best expression to his devotion to God. What comes through friendships, and books, and the Bible is to be expressed with the flavor

of a man's own life. Without this it may be earnest, but it will never have the utmost efficiency or power.

Last of all we must remember this: At its best the life of efficient expression is a spontaneous life. After all study of methods and people and books, after all long and painful discipline, the day comes when these things sink below the level of the conscious endeavor and a man instinctively gathers up the best which has come from all these things and pours it forth in words and deeds. The time of unconscious zestful activity is the time of greatest potency in the life of a Christian man.

## III

## THE EFFICIENT MIND

The mind may be used as an instrument for the finding of the truth. It may also be used as an instrument for avoiding the truth. The habit of seeing the thing not as it is, but "as the eye likes the look," is very common. The habit of making the worst appear the better reason is the particular vice of the mind. We see many things with the eyes of our desires, and such sight is not dependable.

We now know that photography may be made a means of deception. A camera may be so placed and a picture so developed that it does not tell the truth at all. The mind is like a camera, and the pictures it takes are often manipulated by the photographer. The first mental virtue is the taking of honest pictures. Without this virtue a man may have a skillful mind. It may be capable of notable



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achievements and it may be kept moving with every part in a state of intense and potent activity. But a fatal flaw moves through all these mental processes. The man who uses his mind to deceive others will find at last that it deceives him as well. It plays the very tricks upon its master that he plays upon the world, and so at last the man becomes the victim of his own dishonesty. The foes who overcome him are of his own mental household.

The first quality of an efficient mind, then, is honesty of purpose. Mental virtue is on the side of efficiency. An evil mind cannot be the most capable sort of mind. The breakdown of many a plot and many a conspiracy has come just at this point. There is always danger of mental shipwreck for a bad cause. It overreaches or underreaches. It makes a false estimate. Its inner falseness has made it incapable of being sure at the very points where assurance is necessary for success.

The next characteristic of mental efficiency is a full mind. Something must be brought out of the past to every adequate mental endeavor. A man cannot do the best work on an empty mind. Thought and even perception are largely a matter of comparison. What old ideas are the background of this new thought? What old truths are ready to examine and test this new claimant? What knowledge of men and things and history is ready to be brought to bear on this new problem? If the knowledge is wisely classified, we may say that the fuller the mind the more capable it is of receiving and placing and using new truth. It is the empty mind which is disconcerted when a new truth knocks at its door.

Then the efficient mind must be a disciplined mind. The mind never does its best work on its maiden voyage. Study and experience and work must have tested and trained the instruments of perception and thought until they become fine implements. Again and again the cutting

blades of the mind must be sharpened if they are to keep their edge. With these things given we may say that mental efficiency consists in the habit of a close look, a wide look. a far look, and a high look.

Some men have an eye for large relations, but see only a blur when it comes to a near view. Such men are never capable of fine work either with the mind or with the hand. The fine work of the world requires the close look. The microscope is the great symbol of the need of viewing the smallest and nearest things accurately. There is a universe which is beyond us because it is too vast. There is another universe which is beyond us because it is too small. The microscope is a means by which we try to pry our way into the region of infinitely small things. Its services to science illustrate the importance of the close look. The human eye itself, however, is capable of much finer work than most of us ever require of it. And the eye of the mind has tremendous possibilities of cultivation in minute obser-

vation. The attentive eye is the eye which is capable of most in this regard. A man does not see all that is reflected on his optics. He sees just as much as he looks at, and he looks at just that to which he is paying attention. The thing seen by the close look may change the course of a life, or a city, or an empire. No mind is really efficient without it.

There are dangers as well as advantages, however, in the microscopic eye. It may become so much occupied with little things that it does not see big things. It may fix its attention on some unimportant detail while the significance of the whole passes by unnoticed. So the close look needs to be supplemented by the wide look. The close look sees things. The wide look sees relations. The close look is concentrated and intense. The wide look is expansive and takes in large ranges. The one produces skill within narrow limits. The other produces largeness and liberality of view.

Mental hospitality is an essential

characteristic of a growing life. The mind which is always living with the same facts and thoughts becomes dull and stale. There is nothing so refreshing as to have a new thought, or a fact previously unwelcomed, come into the house of the mind. The mind which is like a great newspaper, with many reporters coming and going all the while, is saved from provinciality and given a genuine awareness about the world and about life.

The wide look is characteristic of this type of mind. It is all the while enlarging the circle of its vision. It is reaching out and becoming the master of new truths and new experiences. Everything that happens is of concern to it. Everything that can be thought is within the range of its interest. The wide look is the method of the versatile man. When the microscopic eye and the wide-ranging eye are found in one man, you have a combination of peculiar strength. He is intense without being narrow. He is broad without being superficial. It is

easier, however, to be broad than to be prophetic. It is easier to be versatile than to be foresighted. Many a man is interested in numerous things who has no adequate sense of their consequences. He looks around, but he does not look ahead. So we come to the need of the far look.

The man whose eye is on the future has some peculiar mental advantages. He learns to think in the terms of the onward movement of life. He is not standing on a mountain and looking over a wide-spreading scene. He is standing in a boat which moves down a great river. The movement of the boat and the movement of the stream occupy him. There is a destination far down the stream, and toward that he bends his eyes.

If a man has nothing but the far look, he becomes a dreamer. He ignores the significance of the present. He dwells in days to come. The visionary is a man with nothing but a future. The man of vision builds his future securely upon the foundations of the past. The far look

has been the characteristic of the poets and seers of the world. They have been the priests of faith and the votaries of hope. The far look has also been the characteristic of astute and busy men of affairs who have forecast the course of currents in the world of trade. It has been the guide of statesmen who have labored for a future empire which their powerful eyes foresaw. When the man of the close look and the wide look is also a man of far look, when concentration and breadth unite with vision, the mental activity of a man has advanced to a new stage of adequacy and power.

One more step we must take in the discussion of the efficient mind. The man who would see life steadily and see it whole must also have the high look. No view of life is complete without the upward gaze. The irreverent mind is never the most capable mind, and the look above gives the mind wings for many a great flight. The vision of God and of great realities of the spirit forms a necessary

part of a complete and noble mental activity. The mind which has no window open toward the heavenly Jerusalem misses some of the most important facts of life. The hills are yet full of the chariots of God and the horsemen thereof, but without the high look we never see them.

The man who comes to all the taxing demands of his everyday life with the glow of the hour of vision upon his face comes with a new practical power to the work of the day. The upward gaze which has seen the living Christ, Lord and Master of men, and from that great experience comes to the labor of the world, brings a spiritual inspiration and a mental quickening of the utmost practical value. The man who has only the upward look is the votary of a vague and illusive mysticism. The man who adds this to the intense scrutiny of the near, the hospitable gaze upon the diversified facts of life, and the careful far gaze into the future, is a man of both spiritual

vision and practical power. The man who adds a noble mysticism to a close sense of life's present values; the man of the close look and the wide look, and the far look and the high look, is the completest man of all. He is the actual possessor of an efficient mind.

## IV

## THE EFFICIENT CONSCIENCE

VERY strange things happen in the moral life of men. The lover of paradoxes finds plenty of them here. To talk accurately about men's ethical experiences is to be driven into epigrams. More than that, the subject seems to bristle with contradictions, and you have no sooner made an affirmation with one breath than you are likely to have to state what seems very like its opposite with the next. In a realm where most of all we would like to deal with diagrams of mathematical correctness and photographs which show the truth in stable and simple lines, we find that we are dealing with kaleidoscopes and with moving pictures.

Let us think for a moment of some of the anomalies which lie on the surface of the subject. Here are the charming people who seem to have no battles at all

in the region of morals. They are like bright-winged butterflies. We would never dream of calling them earnest, but the sun does flash back alluringly beautiful colors as it falls upon their wings. Here are the people, like Donatelo in Hawthorne's Marble Faun, who have never had a moral awakening, but who seem to live in a fair and radiant world which the moralists may well envy. Then there are the men and women of spasmodic morals. They have attacks of earnestness. They seem to live in a miasmic country and are subject to ethical chills and fever. You can scarcely rid yourself of the suspicion that with these people earnestness has taken the form of a disease rather than of a normal life. They resemble that other group characterized by nervous conscientiousness. They have morals on the nerves. There is many an explosion of weary nerve centers, but you scarcely are able to feel that conscience has a nobly commanding place in the life. Then we all know peo-

ple who have made conscience into a logical machine. There is a mechanical rigidity about the verbal syllogisms which they utter. Morality has become a matter which resembles a chemical formula. It all suggests a stuffy apothecary shop, and not the open air and largeness and fullness of life. The people who are lost in ethical details represent another type. They have great convictions about small things. They could give you a code of morals about a paper of pins, but you might need to watch them in a larger commercial transaction. They are so busy with a moral microscope that they are in danger of missing the great issues of life. There are people whose ethical system has crystallized into certain rules of propriety. With cold dignity they observe these dictums and they never seem to feel that there is anything of moral significance beyond them. The fanatics are another class. They represent morals growing wild. They have plenty of ethical passion, but very little ethical discern-

ment. They have the spirit of martyrs, but their moral perspective is all awry.

All this involves confusion enough. But there is more to follow. We may put the blame for much of this on human vagary and misunderstanding, but the more we study the moral process in great typical men and experiences, the more we are forced to the conclusion that there is a strange dilemma at the very center of it. The majesty of the moral *must* takes possession of a man. It commands him to go forth as its servant. He listens to the voice and goes forth to obey its behest. He expects to find peace and contentment in the service of his conscience, but he finds no such thing. The harder he tries, the more dissatisfied he becomes. The moral demand covers so many items. His ethical vision so constantly expands. His sense of duty constantly outruns his performance. It is literally impossible for any man to live in such a fashion that he is sure he has satisfied all his moral obligations. If the ethical passion

grows and grows, a man will at last stare moral despair in the face.

This, then, is the great dilemma. We are so made that we must obey the moral voice if we would avoid ethical shipwreck. We are so made that when we try to obey it completely we simply cannot do it. The strange moral judgments and methods of men are most of them related in one fashion or another to this bewildering dilemma.

When we come to analyze clearly the psychological situation which produces this dilemma, we make some very significant discoveries. The first may be expressed in this way: You can never make friends with a network of laws. The voice of conscience lifts itself in the life of a man as the voice of the moral law, of a whole system of moral laws. They are absolute and they demand implicit obedience. They can deal only with deeds. They can never take intentions into account. They can judge only what a man does. They cannot be guided by

what a man tries to do. They demand what a man can never accomplish, yet they cannot treat him on the basis of his heroic attempt to obey their behests. While conscience is the voice of the abstract law of righteousness, it cannot be the friend of finite creatures. If there is to be any hope of peace for man, he must deal with a moral authority which he finds in a person and not in abstract law.

The second discovery we make as we scrutinize man's despairing endeavors to satisfy the demands of the moral law is that his whole endeavor has a purpose and an emphasis which foredoom him to failure. What is he really trying to do? He is trying to earn peace. He is trying to live in such a fashion that at the close of the day he can say, "This day I have kept the moral law!" The emphasis is on himself, his achievement, his complacency, his peace. There is a false note struck in the very purpose of the moral struggler. It isolates him on an elevation of selfish endeavor which, itself, is sure

to produce unrest. The peace of life is found not in a man's own achievement. The way of trust is the way of content. The attempt to achieve peace is doomed to everlasting failure. The willingness to receive peace as a gift from One we trust opens the door to inner serenity.

The truth is a man was never meant to satisfy his moral ideal. He was to try to satisfy it and fail in order that he might be driven to God for help. Conscience is a schoolmaster to lead men to Christ. When a man sees that he cannot obey the moral voice alone, he is driven to the great Helper. He stops depending upon himself and begins to depend on what Christ can do for him. He gives up carrying his load alone when he meets the world's great Burden-bearer. Conscience has done its preliminary work when it has made a man so perfectly discontented and miserable with his own failure and his own moral incapacity that it leads him to the place where he feels the need of a Saviour and is ready to

accept his mighty ministry of deliverance and support. In the first period of a man's experience and struggle an efficient conscience, then, is one which makes him discontented. It gives him a standard he can never reach, yet drives him on to the attempt. In all the torturing unrest of the experience it is deepening his life and preparing him for the great deliverance and the great peace which is the gift of God. This was the moral experience of Paul, of Luther, and of Wesley.

Is this all there is to the work of the conscience? Having led a man to the door of the temple, does it remain without, while he enters the sanctuary? Having been a schoolmaster to lead him to Christ, is its work completed and may it be excused from further activity? Does conscience perform its full work in leading men to accept the Saviour, or is there such a thing as a Christian conscience?

In the reply to this question we peer still deeper into the essential meaning

of the moral process. When a man becomes a Christian the Saviour himself becomes his moral authority. The question now is not, "What would an abstract and absolute law of righteousness have me do?" The question is, "What would my Lord and Saviour Jesus Christ have me do?" Conscience has ceased to be the voice of a law. It has become the voice of a person.

An important point of strategy is that a person can understand what we attempt as well as what we accomplish, can value our purpose as well as our deeds. Our personal life can be appraised and judged by an Infinite Person. Only his voice can speak with full consciousness of the meaning of all our struggle and experience.

But our own new emphasis and our own new purpose as Christians have also revolutionized our moral situation. After we have accepted the Saviour we are not trying to earn peace. We are trusting in him for peace. We are not trying to

achieve salvation. He has achieved it for us. We follow his voice not as slaves driven by the lash, but as sons gladly obedient. We obey not to earn anything, but as the glad tribute of loving hearts and lives. In him the moral imperative has been transfigured by love. After we have accepted him the moral voice keeps its power, but it is not accompanied by the moral lash which drives slaves to a dungeon.

The man who enthrones the will of Christ and the Spirit of Christ in his life has what from a Christian standpoint may be called "an efficient conscience." He has been delivered from the old legalism, he has been delivered from chains and dungeon, but he has not been set free from moral passion. The most potent, as well as the most loved, voice in all the world to him is the voice of Christ. That voice thrills with moral passion and with moral power. Christ himself is the conscience of the Christian. At last conscience is his friend.

Christian ethics, then, has to do with the enthronement of Christ and the doing of his will among all men. "If you love me, keep my commandments," is the fundamental word in the morals of the Christian. The matter of infusing a life in this modern world with the spirit of Christ involves many a new situation and many a new problem. The matter of applying his will to all the complex situations of our twentieth-century life is a task demanding clear brains as well as loyal hearts and ready hands. The Christian man approaches this task, his heart full of love and free from all the weight of an inner unrest. His personal experience of the love of Christ and his great salvation gives him courage and hope and insight. The very moment when, with rejoicing heart, he felt that his sins were forgiven, the moral processes of a Christian set to work in him. His constant method of moral renewal is to open his mind and heart to the passion and purpose of his Saviour and Lord.

## V

## EMOTIONAL EFFICIENCY

George Macdonald has a quaint character in one of his novels who was troubled because she thought she had no feelings. The problem with most people is quite different from the one which perplexed this woman. They have plenty of feelings, but they do not always have the right feelings, and very often some emotion takes the bit in its mouth and starts off on a gallop, heedless of the tug of the driver's hands upon the reins.

The emotions are really a very mutinous crew, and the captain is sometimes at his wits' end as to how to deal with them. They appear like sudden whirling tempests, do their destructive work, and then vanish. You cannot capture and imprison a fierce wind, and there are times when to speak of the discipline of

the emotions seems like talking of the discipline of a cyclone.

The more we think of it, the more it seems clear that our emotions like to play with us. They come when they are not wanted. They refuse to come when we particularly desire them. If a man makes up his mind that he ought to feel in a certain way about some matter, and then tries to feel just that way, he will have an interesting psychological experience. The feeling simply does not come. There is no way to pump it up from beneath. There is no way to bring it down from above. The man suffers from an emotional drought and he does not know how to remedy it.

A man sometimes feels that he would give much for a reliable recipe for noble emotions. He can master his thoughts, but his feelings master him. They are like a company of untamed horses, and it seems that he can do nothing with them.

Two illustrations of the tricks our

emotions like to play come quickly to mind. You have a friend to whom you are deeply devoted, but some day you wake to the consciousness that all feeling for that friend has silently fled away. You remember how your heart used to glow at the very thought of his name. It has been a singularly rich emotional friendship. Now it seems as if the emotion is completely used up. Nothing unpleasant has happened. Your friend is still the same, but the sudden joy at the thought of him is an experience remembered, but not repeated. The experience seems like an oil well from which all the oil has been pumped out. The derrick is still there, but there is no more oil.

The same experience is very frequent in the religious life. A man's conversion is like the bursting forth of a geyser. There is a leaping joy which completely fills the consciousness of the Christian. The day of conversion is the birthday of great emotions, as well as the birthday of the soul. For days after the life is

borne along on a veritable tide of deep and rich feeling of the love of God. Life is set to music, and the day begins and ends with a song. All this is very delightful and a source of deep satisfaction, but sooner or later there comes a change. There dawns a day without a brilliant sunrise of joy. There comes a night without a golden sunset of noble emotion. The purpose of the soul is unchanged. Loyalty to Christ is still on the throne, but all the wonder and glow seems to have departed. Only cold hard facts are left. It is quite possible, now, to continue to serve Christ with the mind and the will, but it does not seem possible to serve him with the emotions. They refuse to act. They seem to have gone on a strike. One does not know what their demands are and he does not know how to come to terms with them.

The first thing to realize in all such cases as these is that there is nothing the matter. No alarm bells need be rung. No call for the police needs to be sent

out. Nothing has been lost and nothing has been stolen. A man has not lost his friend and he has not lost his religion. He is simply passing through one of the experiences characteristic of a normal life. And the first step toward mastering it is to refuse to take it seriously. Man is not to live by emotions alone. Phantoms of the mind, nightmares, and decadent powers may be made of emotions alone, but a solid and substantial character cannot be built up in that way. The man who goes hunting a lost emotion is on the most fruitless journey in the world.

We may best approach the philosophy of the emotional life and the principles which underlie emotional efficiency by one statement. Emotions are always to be considered as by-products, and they are to be allowed to come or go as they will. In friendship, for instance, the central fact is a deep purpose of loyalty. That is the thing to be emphasized, and the feelings are just to take care of them-

selves. The truth is that the feelings are not nearly so independent as they seem. They can be controlled, but they must be controlled indirectly. In the long run they will follow the rest of the life, but they have a way of taking their own time to follow. This fact must be given recognition.

If a man continues to cherish noble purposes and to do noble things, at last his emotional range will rise to the quality of his purposes and deeds. If he continues to refuse to cherish bad thoughts and to do bad things, the atmosphere of his life at last will become one in which bad feelings cannot survive. There is a rudder for the guidance of the feelings, but it is a part of a complicated machinery, and we must be prepared to have it move slowly.

In the case of a friendship like that we have already mentioned, the way to treat an emotional shrinkage is to ignore it. We are to treat the friend just as we treated him before. We are to plan

things for his pleasure and profit, and to be more thoughtful than ever of his comfort and well-being. We are to insist to ourselves that the friendship is based on a personal loyalty far deeper than any emotion. We are to forget all about the feeling of friendship in the practice of friendship. If we do this, the feeling in its own time will come back, warmer and richer than ever before.

In the matter of a religious experience the same course is to be followed. If our hearts are throbbing with love for Christ, we will be glad indeed, but in the days when we have no particular Christian feeling we will remind ourselves that we still have Christian purposes, and purpose is a far deeper thing than feeling. We will insist on the genuineness of our loyalty to Christ. We will be all the more energetic about doing the things we know he would have us do. We will become so occupied with the matter of obeying Christ that we will not stop to think how we are feeling. Then, again,

at the very time when we have forgotten emotion, the emotion will come back. With a depth and wonder full of a great surprise our souls will be stirred by the love of God. When we forget all about an emotion in deep and active loyalty to the principle which is behind it, already the emotion is ready to come knocking at the door of our lives.

The great foes of a normal and efficient emotional life are self-consciousness and an overemphasis on the emotions themselves. When we stop to analyze an emotion it has already departed. When we try to find a mirror which will reflect our emotional states we find that they resent this sort of treatment and leave us while we are getting the mirror in place. You can make a record of a thought, but you cannot write down an emotion. No photographer is able to take the picture of a feeling. There is really an ethical flaw in the emphasis on emotions for their own sake. A man may come to the place where he

cares more for feeling noble than for being noble, where he cares more for feeling righteous than for doing righteous things. The emotion of love may be the object of a man's desire rather than the life of love.

When we regard noble purposes and noble deeds as the great matters and noble emotions as their by-products, we will have the whole matter in its right perspective. We are to rejoice in deep and rich emotions when they come. We are not to be disconcerted when they go.

The center of the life of the Christian is trust and obedience. The set of the soul in personal commitment and loyalty to Christ is a deeper matter than any emotion. It is this deeper matter which must be constantly emphasized. So the life is kept robust and strong and saved from the restlessness of unnecessary doubt, and the lowering of the forces of the soul which comes from a self-conscious sentimentality.

In this fashion we possess emotions, but they do not possess us. We are the masters of our feelings, and they are not wild-eyed anarchists who dethrone reason and righteousness in the soul. They are noble steeds, trained to obey the hand of the driver, and they will carry us far, for there is no doubt of the fine serviceableness of the emotions when they are safely domesticated. As wild beasts they will rend us. As obedient creatures of our will they will serve us. The day of kindled feeling will be the day of most creative activity. The day when the emotional tide comes in will be a day of fullness and vital energy. When the whole orchestra of noble emotions is playing in the soul the life will be lifted to new ranges of thought and of activity.

But the way to come to this day of emotional splendor is not by tampering with the emotions and trying to put them in tune. The way to reach the golden day is by journeying through many days

of steady and unillumined loyalty; to keep our purposes high and our activities noble by a constant effort to do the will of God, trusting him in every endeavor. He will be helping us even in the uninspired days, and in his own time and in his own way he will give us days when a creative rapture fills our souls. Feeling will be a ministering angel giving a throbbing vitality to life which it never had before. Like the springtime, the days of emotional richness will come and go, but they will leave behind something of priceless value and beauty.

A man has reached a place of emotional efficiency when he lives as if he had no emotions, but makes the most of great and creative emotions when they come. Seek an emotion, and it will flee from you. Seek to commit your life completely to Christ and the loyal doing of his will, and the fountains will burst forth with the joy of life. The way to have noble emotions is to keep being a noble man, even when there is no feeling

at all. A man who is actually trusting the Saviour and obeying him will find that his Master takes care of the emotional enrichment of his life.

## VI

## THE EFFICIENT WILL

THERE are men who have too many wills; there are men who have too much will; there are men who have no wills at all; and there are men whose wills are the constant and dependable instruments of consistent and growing personal lives. If we think of these types, we shall be able to reach some important conclusions about the efficient will.

A few years ago Mr. Barrie wrote a novel entitled Sentimental Tommy. It was the story of a boy who was the victim of his moods and whose moods were the reflection of his environment. Professor Henry van Dyke, in referring to the book or its sequel, Tommy and Grisel, called it the story of a man who never became a person. Tommy was a sort of human chameleon. At any par-

ticular time he had will enough, but it was the reflection of his surroundings. He was the moral mirror of the people among whom he found himself. He was the enthusiastic exponent of the point of view of the person with whom he happened to be at the moment. The trouble with Tommy was not that he had no will. He had too many wills; his volitional life lacked continuity; he was capable of having a violent opinion one day and its opposite the next; his emotions had taken out a mortgage on his character and were squandering his moral resources; his life had no unity or steadiness or consistency. It had passions, but no passion; it had enthusiasms, but no one permanent enthusiasm; it had bits of willing, but no persistent continuity of will. Of such a type the Old Testament says, "Unstable as water, thou shalt not excel."

The man of wills and not of will would be very amusing if he were not so tragic. He is trying to play many parts. He is trying to be a number of different people.

He is versatile, and there is much diversity in his experience, but he actually has no life of his own. If you try to find the real man, he forever eludes you, because there is no real man.

A story was once published entitled Lawmaker and Lawbreaker. It told the tale of the life of a man who by means of clever disguises was both a member of a legislative body, in a new country, and a daring robber. The quickness and agility required to play these two parts were extraordinary. But many a man whose life has no such dramatic contrasts is a man of much more diverse experience as to his willing. You could make a collection of kinds of choices in his life, and you could find almost all the kinds which have ever been made. He is a whole play, with all the cast of characters himself. A man may find this sort of thing fascinating, but its cost is the loss of the most sacred and noblest things of life. Such a man becomes at last a mere collection of masks.

The opposite of all this is the man whose will takes the bit in its teeth and runs away with him. He is not the master of his will. He is its victim. This man has no sudden turnings into fascinating byways. He has no dangerous versatility. All variety of experience is ruled out of his life. A few prejudices have crystallized into powerful motives and they guide all his action. He uses his mind to secure methods by means of which he may express his will, and not as a judge to pronounce upon it. The father of Elizabeth Barrett Browning is an illuminating illustration of this type in his treatment of his daughter. He never forgave her for marrying Robert Browning. He never read the letters she sent to him. Even letters marked with black and telling of some death—whose he did not know—were returned unopened. He was the victim of a tyrannous, implacable will.

Many good men, whose lives are in most relations gentle and genial and full

of human sympathy, have some spots where their wills have proved too much for them. Touch one subject and the face hardens, while the eyes gleam like swords. There is now no careful and candid weighing of evidence. The case is judged before it is heard. The tyrant will is judge and he does not care to wait for evidence. The coming to light of this hard spot in a man's character has brought surprise and sorrow to many a household, and at last it has wrecked the happiness of many a home.

A favorite type of character with Mrs. Augusta Evans Wilson, whose books once had such an extraordinary vogue, was the man whose will was too much for him. "St. Elmo" battled with his will for many a year, until at last he mastered it. During all these years the trouble with him was not lack of will but too much will. When the will takes spasms one sees ferocity, and when the will settles into rigidity one sees obstinacy. What a man calls strength of

character is often the clutch of a tyrannous will.

A somewhat less familiar type, and yet a type we all know, is the colorless person. He drifts about without any seeming reason. A man with too many wills drifts because everything is fascinating. A man with no will drifts because nothing is fascinating. This indifferent man, with dull, unkindled eyes and an expression which seems to say, "Here I am, but I might as well be anywhere else," is a difficult and pathetic figure as he moves through the world. There is no initiative, no energy, no enthusiasm. Life seems to be to him just one stupid thing after another. One is inclined to call him just a part of the human filling of the world. He has a place in the background of life's picture, but he never comes to the front. He asks nothing of life. He takes nothing from life. He just exists. What goes on behind those unillumined eyes? What occurs beneath that dull and unexpressive exterior? Are there throbs

of desire, and purpose, and hope? The life is as inarticulate as Matthew Arnold's canary, which died without being able to make a sign. The last test of sympathy and outreaching love is this man whose will seems perpetually to slumber and who seems never to be roused by restless desire.

All these types may be said to represent the inefficient will, and now, by a process of elimination, we have reached the place where we must consider the will which is potent and powerful. Let the curtain rise and reveal the man of complete volitional efficiency. When the curtain rises this man is likely to resemble the tableaux of "Angels in Art" exhibited in some American cities, an ideal picture, but this ideal is a composite of characteristics we see every day in the lives of those about us.

The man of highest volitional efficiency is a man in whom great ideas, great purposes, and steady loyalties combine. The very kind of steellike persistence which

would be obstinacy if devoted to something petty becomes heroic when devoted to something great. The will is an instrument which must be kept at worthy tasks, and the man of large and steady moral and mental perception has the ability to discriminate between that which must be secured at any cost and that for which it would be unworthy to enter a conflict. The will is an engine with steel couplers, and the man must see that it is united to the right car. This interplay of the forces of the mind and the forces of the will is of strategic importance. The fanatic is a man of heroic will but inadequate mental life. The man of adequate leadership unites a steel structure of will to a mental appraisal sure and effective. The mind is the captain of the will.

The man of wide effectiveness does not keep his will tense all the while. It is like a fire engine, ready for use at any moment, but it has plenty of time for rest between periods of work. The man

who is every moment on edge with the energy of his loyalty is likely to end by having an attack of nervous prostration. The will ought never to be sent off on a vacation, but although it will rouse at the slightest signal, it must be given time for sleep. It is from this point of view that we can understand the serenity of many strong men. The whole mechanism of the volitional life is ready for instant service, but it is not kept in action so constantly that you can hear the wheels creak as they move.

The efficient will is like an electric current transformed by a dynamo into motion. It is one power, but it may be harnessed to many things. It has one end in view, but this end may be secured in many ways. There is much possibility of adjustment in the forces of purpose as they are applied to the tasks of life, but the true purposes persist in their ultimate demands, though they have much room for variety as to method. That the thing gets done is much more impor-

tant than just how it is brought about. It is here that we see how the efficient will unites persistence and consistency with versatility.

Last of all, the will of a completely efficient man is made Christian. It is like the man of whose life it is a part. It acknowledges the mastery of Christ.

> Our wills are ours, we know not how;
> Our wills are ours, to make them thine.

The final citadel to be surrendered to the Saviour is the stronghold of the will. Many men are willing to give their emotions to Christ. They are willing to have their ideas mastered by Christ, but their wills they would keep, at least in part, for themselves. Christianity, however, is essentially the religion of the mastered will. And the wonderful thing about the whole process is that a man's will is never more nobly or completely his own than after it has been given to Christ. It is cleansed, steadied, uplifted, strengthened, and given back such an instrument for

efficient activity as it never could be before. A lawless will at last becomes impotent. A will mastered by a law becomes rigid and mechanical. A will surrendered to the personal Lordship of Christ becomes the steady and reliable organ of the activities of a rich and growing life.

The apostle Paul was a striking example of the efficient will. He was persistently loyal, yet not obstinate. He was many-sided, yet not the victim of many wills. He was calm without indifference and passionate without fanaticism. Mind and will worked together, and both were mastered by the Lordship of Christ.

## VII

## SPIRITUAL EFFICIENCY

When you think of Lord Buddha sitting perfectly still while the snails gather upon his head, you have the idea of the East as to spirituality. It is infinitely quiet, full of a brooding, patient meditation which discards the thought of time. Like Tennyson's brook, this dreamy, imbibing stillness goes on forever, while the little plans and the little activities of men pass by and are no more. "Thought is deeper than all speech, feeling deeper than all thought," it seems to say as it sits in the solitude of its own long introspection.

Nor has the spirituality produced by the Christian Church always been free from this emphasis on an inner quiet with no thought of an outcome in the affairs of men at all. The captain of industry is not often a mystic, and the mystic is

not often a captain of industry. The brooding contemplation of the love of God as revealed in Christ and the personal appropriation of all the inner blessedness of a Christian experience have not infrequently been taken as ends in themselves, rather than as means to the larger ends of the Kingdom. The inner communion has not always been followed by the outer communication.

Thinking along these lines, we begin to wonder if we have any right to join together such words as "spiritual" and "efficiency." Perhaps the spiritual are the poets of the inner life, by their very temperament and experience, destined to live a life free from hard and taxing external responsibility. Perhaps it is enough for them to feel, and we should never ask them to do. To agree with such a suggestion as this, however, comes at last to introduce a fatal dualism into the life. It is only by combining the inner and the outer that both are kept wholesome. The mystic and the man of

action are not to be two men. They are to be united into one man, two natures in one person, and from this standpoint we have a right to speak of spiritual efficiency.

A somewhat careful analysis of what is involved in this conception will bring us to a number of statements which we may here put down and amplify. If we regard them as expressions of vital realities and not as hard and mechanical formulas, we shall best appreciate their meaning. In the first place, then, spiritual efficiency means that a man has *peace without complacency*. The quest for peace is a right noble journey, but, truth to tell, the goal sometimes seems strangely disappointing. The temper of the quest is so much finer in these cases than the temper after the goal has been reached. There is eager and intense spiritual ambition in the quest. There is a subtly selfish satisfaction in the consciousness of attainment. "I really seemed in a higher state of grace," said a discerning

man, as he discussed this type of experience, "while I was seeking entire sanctification than after I believed I had found it." The higher state which has not the full ethical value of the lower is a contradiction in terms. Yet it is not infrequently seen in those who profess great spiritual attainments. Of course the real trouble with such people is that they are mistaken about what they have attained. To put it in Hibernian fashion: "When a man is complacent about what he has attained, he has not attained it." Christian perfection, to paraphrase Martin Luther's fine words, "is like the perfection of the eye, which can see everything else, but cannot see itself." Self-consciousness takes the fine flavor out of piety and again and again robs it of practical power. The peace of the highest spirituality never allows a man to congratulate himself on his virtues as he looks in the mirror.

In the second place, spiritual efficiency means that a man is possessed of *serenity*

*without lethargy.* It is not just easy to be serene without becoming lazy. There is an acceptance of the universe which makes up its mind that there is nothing more to do. It becomes sluggish and finally perishes of fatty degeneration of the conscience. The serenity of the typical old English squire after a hearty meal does not suggest either spirituality or efficiency. Yet very often the man of spiritual temper is tempted to accept his hearty meal of spiritual enjoyment and rest as quietly after as if he had found some spiritual equivalent of a mild cigar which soothed him without being overstimulating.

In the third place, spiritual efficiency involves the possession of *energy without restlessness.* The trouble with the wheels of life is that when they get going, they do not want to stop. The very law of inertia which made the beginning of movement difficult makes its cessation far from easy. Many energetic people are always making motions whether they

are doing anything or not. They keep saying words even when they are not thinking, and they keep moving their hands even when they are doing nothing in particular. Of course all this involves dreadful waste and ultimate breakdown. That fine rhythmic relation between labor and repose is lost out of the life. The man who does not know how to rest does not know how to work. When a man's whole life is kindled by a noble spirituality he must learn how to bank his fires so as to conserve their utmost heat.

Then, spiritual efficiency means that a man is possessed of a *godliness which is warmly human.* "Once when Julia Ward Howe invited Charles Sumner to meet a distinguished guest at her home, he replied: 'I do not know that I wish to meet your friend. I have outlived the interest in individuals.' Recording in her diary that night the senator's surly remark, Mrs. Howe wrote after it, 'God Almighty by latest accounts has not got so far as that.' "

With some men piety takes a form not unlike Sumner's selfish isolation. They rejoice in the Lord; they do not rejoice in the Lord's world. They love God; they do not have any hearty and genuine love for God's children. They enjoy a type of religion which has made them inhuman. It must be clearly and strongly said that any religious experience which causes a man to withdraw from warm and eager interest in people has something abnormal about it. We do not know much about the inner experience of God's life, but we do know a great deal about his love for people. The Bible is one long account of God's love for humanity. The more we really know of God, the more we will share his passionate interest in men.

Once more, spiritual efficiency means the possession of a *sturdy virility chastened by a noble mysticism.* Sir W. Robertson Nicoll once said in the British Weekly, "The saint must smack of the good brown earth, and not of blanched

cambric." Now, there are plenty of men of quick moving, red blood in the world, and there are men of rich and deep piety not a few, but the men of red blood are often galloping straight to the devil, and the men of piety too often do not smack of the good brown earth. When a man with all the fire of a great virility burning in him becomes also a man of the inner communion you have a product of singular power both with God and men. His spiritual experience steadies and controls him, and his virility adds to his religion a new quality of human efficiency.

To conclude our catalogue of qualities which go to make up spiritual efficiency: It necessarily involves a *fellowship with God which issues in practical activity.* Dwight L. Moody met Dr. Grenfell, of Labrador, some years after Grenfell's conversion. When the young man told Mr. Moody of the night in London when the evangelist's words had changed the current of his life Moody bent his eyes

upon him and asked, "And what have you been doing since?" This is the test of every great experience of spiritual things, "What have you been doing since?" The inner life is a dynamo which is to set in motion all the activities of a noble life. Fellowship with God is a divine rapture which is to come forth in human service. When God gives a man a new heart he also gives him a new program. When he fills his soul with joy he fills his hands with work. "By their fruits ye shall know them."

We have spent some time analyzing spiritual efficiency. One great question remains: How shall we attain it? Have we been dealing in councils of perfection, or can the thing actually be accomplished? The lives of multitudes of men who have discovered the secret are an adequate reply. From Paul to Luther, from Luther to Wesley, spiritual efficiency has been known to men. And the secret of it all is the very heart of the gospel. It is a personal appropriation

of the mighty ministry of the reconciliation of the Son of God upon the cross. The man who has found forgiveness at Calvary has peace, yet he can never be complacent. His peace cost the Son of God too much for that. He has serenity, but his devotion to the living Christ will not allow it to become lethargy. He has energy, but under all so deep a trust in the divine Saviour that there is no place for restlessness.

The growing sense of the meaning of the Incarnation, of the Son of God becoming the Son of man, keeps his godliness warmly and richly human. The virility which draws him to Jesus Christ, as the most virile character in history, is chastened and mastered by his inner appropriation of the message of the cross and its ministries. His fellowship with God is mediated through the living Christ, who has a mighty program for the regeneration of the world. He shares in the joy of his Lord, and that joy is the joy of saving and transforming the

life of humanity. So at the cross, and going forth with the meaning of the cross in his heart, a man is given the power of the highest spiritual efficiency.

## VIII

## SOCIAL EFFICIENCY

Dr. Oliver Wendell Holmes, in that beautiful and touching poem "The Voiceless," has brought us into the presence of one of life's poignant tragedies. He is writing of those to whom the gift of adequate expression has been denied. The whole matter is gathered up into a couple of revealing lines:

> Alas for those who never sing,
> But die with all their music in them!

Social inefficiency is largely a matter of lack of ability to express in adequate fashion what one feels. Of course there is such a thing as not having anything to express. There are some people out of whose eyes the soul never looks, because there is no soul; and the tragedy of the soulless is infinitely more terrible than the tragedy of the voiceless. The

very basis of all true social life is the communion of noble minds and hearts. If there is no inner nobility there can be no communion, and the empty life must seek the great fountains of nobility and be filled before there can be any possibility of deeply real and rich social life.

At this point comes the trade of the social counterfeiters. To some types of people it is easier to play a part than to accept the responsibility of sincere emotion. So they are all the while attempting to express what they do not feel and going through the motions of experiences which they do not possess. There have been very clever counterfeiters, but their coins have a way of ringing hollow, and they lose color at last. The bane of social life is the hard, flat sound of its make-believe coin.

Granted, however, that a man is possessed of true and genuine life and feeling, we come again to the difficulty which Dr. Holmes's poem expressses. There are such numbers of people who

never know how to get into expression what they are and what they feel.

Sometimes the difficulty is physical. Mrs. Edith Wharton somewhere describes a character whose face was carved into the lines which expressed her rarest mood. Then she goes on to speak of the people with whom nature has played tricks in such fashion that they perpetually seem to be expressing something petty. There are faces, for instance, which seem a lifelong protest against the size of the butcher's bill. The body is often at odds with the life within. A gentle soul with fair and delicate thoughts dwells in a corpulent body, and there is a perpetual duel between the personal taste of the dweller in that physical bulk and the mass of body through which it must express itself.

There are sensitive souls, with a feeling for all fine lines and subtle artistic effects, which dwell in bodies angular and awkward, which seem perpetually to say that they ought to be somewhere else.

There are kindly and winsome souls which must look out of faces which seem just about to make a declaration of war on society. A belligerent face often imprisons a loving life. Now, all this makes for social inefficiency. The invisible spirit is contradicted by the visible presence, and there is misunderstanding and heartache enough.

Sometimes the difficulty is verbal. There are people whose words always come out upside down. There are people whose words are like rusty tin pails with holes in them. The feeling they carry leaks through and is lost before they reach their destination. There are people with a fatal gift for the wrong word. With the best intentions in the world they let fly a verbal arrow which is barbed to bear away a message of love. Then they wonder at the wound, and have not the least notion of what they have done.

Sometimes the difficulty is self-consciousness. Many people feel deeply and nobly as long as there is no need of ex-

pression, but the moment when they ought to put their feelings into motion they scamper away like scared rabbits, and only formal, stilted, and conventional speech results. The self-conscious man always stands in his own light. His own shadow towers above him tall and menacing, and he is left helpless.

Sometimes the difficulty is a failure to understand other people. The man has no physical or verbal difficulty, and he is not self-conscious, but he fails to appraise adequately those with whom he is living and with whom he must have social relations. He has not been able to enter into their interests or hopes or fears. He talks with enthusiasm of things for which they do not care. He suggests projects the very thought of which repulses them. He does not really know the men and women about him, and so he is a social failure.

Sometimes it is a narrow range of personal interest which blights a man's social career. He cares about only a few

things. The great world of activity and achievement outside these small personal concerns does not appeal to him. He has not sent out the tentacles of personal interest to cling to all wholesome and stimulating things. His eyes are dull and his heart unkindled when most subjects are discussed. So he sits listless and heavy, a burden to himself and a burden to others.

In the midst of so much possibility of social failure, of so many sidetracks on which our social express may find itself, how shall we keep the train on the main line? What are the characteristics of social efficiency, and how may it be secured? What is Christian social efficiency, and in what way does a growing Christian life promote social adequacy?

The one great word in all social relations is the word LOVE. If we are going to have any community life which is deep and rich, it must be based on a genuine feeling of brotherhood. A true Christian experience so touches and re-

news a man's inner life that it makes him into a brother of all other men. He does not need to play at brotherliness. He is actually a brother. The foundation of all social adequacy is at this point. A man was once describing his complete failure in dealing with a certain group of people when a discerning friend asked, "Have you loved them?" The one question touched the source of weakness and the man went back to succeed where he had failed.

Now, whenever the feeling of brotherhood is heightened into a steady passion of love, it has a way of brushing aside what would otherwise be obstacles. The people who saw the awkward and ambling form and the homely face of Abraham Lincoln often felt that his every physical characteristic was in the way of any attraction and winning expression. But to the multitudes who saw that face transformed by sympathy and love it became almost beautiful. It is not too much to say that the very physical limitations

of Lincoln have been caught up into the ideal picture of him which the nation has enshrined in its heart.

Physical limitations, when mastered by a passionate brotherhood, may actually become resources. The contrast between a man's looks and what we know him to be comes at last to have a fascinating interest. We would not give to Abraham Lincoln the face and form of the Apollo Belvedere if we could.

Then a growing love for men comes to be an instinct for right words. A good man who loves a little may be guilty of constant verbal fumbles; but as love grows and becomes a possessing passion, a man develops a new intuition as to speech. He comes to have an instinct that certain words would wound, and if at times this instinct fails, his love for his fellow men so shines out of his eyes that you cannot misunderstand him and you are ready to forgive his blunder. As far as words are concerned there is no inspiration like unselfish love. And love

delivers from self-consciousness. You are so busy thinking about the other man that you forget about yourself. In this very experience a man touches a height of social adequacy no artificial effort could climb. Really to be engrossed with the man with whom you find yourself is to pay him a compliment beyond which it is impossible to go. At the same time the false steps and false movements of the self-conscious become impossible. A man is so taken up with the thought of the other man that his own shadow does not frighten him. He forgets that he has a shadow.

Then love enlarges the range of a man's interests. If we care about another man, we want to know about the things for which he cares. In this manner many a mother has become interested in baseball and football and has become an actual chum to her son. The ranges of art and letters, of history and philosophy, of science and all the busy activities of men have been opened to many

a man because the key of love for human beings and interest in all their thoughts and activities opened the door for him.

Then love gives a touch of reality, a final note of distinction to all life's amenities and gentle courtesies. What is artificial if it is insincere becomes nobly beautiful when it is the real expression of the life. We do not need to do away with the gracious social expressions which have come down from the past. We do need to save them from falseness and to keep them completely sincere. Love puts a soul into the body of social life. What would otherwise become a corpse in process of decay becomes a living being with a growing and noble life.

Love not only puts a soul into old forms of social life, but it finds new forms. Because it is alive it is creative. It finds new paths. It is a discoverer and an inventor, and the surprise of new ways and words is always found in its presence. Its own ways are full of the glow

of an untiring energy and a constant gladness.

Then love has a way of understanding that which is inadequate in the social expression of others, and by its very sympathy putting them all at their ease and helping them to express the thing they really feel. The finest gracefulness is that which makes awkwardness forget that it is awkward. The voiceless begin to feel that they may have a voice after all when they come into the presence of this loving, understanding courtesy.

Love goes even farther. It awakens in selfish and unlovely souls the desire to be what they are not. It arouses a desire for its own winsomeness. The most wonderful thing about a Christian gentleman is the fact that in his presence a boor ceases to be a boor. Because a Christian experience sets a fountain of love bubbling in a man's heart, it is the most potent source of social efficiency.

## IX

## PROFESSIONAL EFFICIENCY

Victor Hugo, in Les Misérables, tells of a man so curiously constituted that life actually offered to him but two alternatives: he could be a thief or he could be a criminal detective. Nature had so made him that his interest must be in crime, either in committing it or in bringing criminals to justice. It was not a very wide range, but it allowed room for the great decision between good and evil, between virtue and vice. He decided to become a detective. Now, we will all agree at once that this character of the great French writer is an abnormal specimen, but for all that he does illustrate the fact that nature must be given a hearing when a man decides on his profession. Written in his brain cells, and in the very bone and fiber of his life, are some facts which ought to be determining in this extremely important choice. A man can

never come to complete efficiency if his work is a constant battle with his nature and his aptitudes.

In his charming poem "The Vain King," Henry van Dyke tells of a man who wanted to do everything well. He desired to excel everybody else in his kingdom at every particular point. He wanted to be the center of every picture, and he ended by being the center in one picture, the portrait of a fool. He had not studied his own life to find a place where he could attain mastery, through long discipline and practice and effort. He tried his hand at everything and he did nothing really well.

If a man is going to attain professional efficiency, he must have one profession, and not several. He must not waste brain and brawn in the endeavor to have a number of lifeworks. He must find his bent, his line of ability, and then he must continually say, "This one thing I do."

As a young man touches life in various places and in various ways he will find

that some lines of work appeal to him, while others repulse him. Here is a young man whose fingers fairly tingle with an instinctive desire to bind up wounds. His hand has delicacy and tenderness and firmness. In some sudden crisis away from a hospital he has the opportunity of assisting an able surgeon. The man whom he is helping watches his quiet deft movements, and when the operation is over he declares, "Nature meant you to be a surgeon." The call to his lifework is in his fingers and his habits of mind. And because he is so equipped he will become most effective in this particular work.

Another young man finds himself in a group of men interested in financial ventures. He is himself surprised at the interest he takes in their talk. His mind fairly leaps with intuitive comprehension of the financial processes they are describing. He begins to ask questions. They are clean-cut and discerning. He finds that he can see the meaning of a financial

situation, that he has an instinct for appraising movements in the world of trade. Long and patient industry will be required to make him an expert, but he has the habit of mind which points to a life spent in financial circles.

Another man has an eye which takes naturally to minute and careful observation, and a mind which shows from the start a habit of methodical classification. As a boy he makes collections of birds and insects. He has an enthusiasm for facts usually unnoticed. He is never so happy as when he has come into possession of a new fact. All this expresses nature's guidance in his choice of a life-work. Some aspect of natural science is to command the working days of his career. By his side there grows up a boy with a habit of brooding meditation over life and its mysteries. With joyous enthusiasm he plunges into books which have to do with philosophy and the explanation of life's ultimate problems. Before he enters college he is at home with

the thought of Plato, of Aristotle, of Kant and of Hegel. His eye passes over many names in notices of books, but he is sure to find the works of Eucken and Bergson. It does not require special insight to see that this young man is meant for a philosophical career.

The gift of incisive and impressive speech comes easily to some men. If they have an idea, they can put it into words which take wings and fly, or other words which, like sharp swords, can smite. As we watch the developing of this gift of effective expression we know that they were meant for a career where the outstanding activity will be public speech.

These are only illustrations of the sharp and clear way in which nature often writes her mandates in our lives. True it is that often the inscription is not so definite and easily deciphered as in the cases which we have mentioned, but in all lives it is true that patient scrutiny and careful testing will bring to light some subject which brings brightness to

the eye and puts a pressure on the will. When this is found nature has spoken.

The first step, then, in professional efficiency is the hearing and the heeding of the voice of nature. The second is that long and hard process of training by which natural ability becomes complete equipment and practical power. Great ability has often proved the foe of brilliant young men. Conscious of a power beyond that possessed by their companions, they have drifted into the conclusion that for them life would be just a series of bright flashes of natural gifts. They have supposed that ability could take the place of work. In the end the men of plodding industry have left these clever idlers far behind.

The discipline of the schools, the knowledge which comes from patient and prolonged reading, the skill which comes from the practical application of the principles a man has mastered—all of these by slow processes of experience and labor build a man up into his full strength.

Besides the constant attention which a man gives to the line of work which is to be his own, one or two other things will greatly add to his ultimate efficiency. The first of these is attention to his body. The man who is physically fit will do anything better than the man of equal ability whose bodily mechanism cannot be depended upon. A boyhood in the open air, with constant and hearty interest and experience in athletics, a body kept clean and mastered by a noble self-restraint, and a life lived in such fashion as to keep the wheels of the bodily mechanism always well oiled, will bring a man to the place where all there is of him can be put without strain or deadly reaction into his work. The physical and nervous wreck may become a hero and do wonderful work in spite of his handicaps, but he can never do what he might have done had he been completely robust and physically fit.

Another thing which contributes to a man's success is the range of his general

interest. Just as he must be an expert in one thing, so he should have a vivid interest in many things. His grasp of his own subject will be all the more complete, and his effectiveness in his own field the more certain, if his mind is kept fresh and elastic by many other interests. Any man is stronger for being a citizen of the world of letters and art, of history and social movements, and of the great masters who have tried to understand and interpret life.

When a man's profession is chosen along the line of his natural bent; when through an adequate course of training and discipline he has changed natural ability into full equipment and skill; when he has kept his body strong and full of the swinging energy of health; and when a large interest in men and things and movements saves him from narrow provincialism, we may be ready to say that he is assured of professional efficiency.

One more thing needs to be said, however. If a man is to have the fullest

impact upon the world as a worker, his lifework must be in harmony with his deepest moral convictions and his deepest spiritual purposes. If a man's conscience does not approve of his work, he may drown its voice and keep at the work, but this inner conflict will rob him of the highest efficiency. The consciousness that he is all the while at war with his noblest ideals of the way in which life should be spent saps his energy. Conscience has its revenge when its voice is not heeded, and the man who has one code of morals for his private life and another for his professional activity finds some subtle power weakening his efforts and keeping him from flinging his undivided manhood into his work.

Christian professional efficiency consists in the choosing of a career of which Christ would approve, in the preparing for it by methods which he would sanction, and in the exercise of its activities in a fashion which is in accordance with his will. In this way the whole undiluted

energy of a man's life is poured into his work. Nature has chosen his career; training has built him into practical skill; health and largeness of outlook contribute to his adequacy; and heart and conscience pour approval and enthusiasm into his work. The whole organism of the man's life works together to produce the largest possible result.

When the voice of conscience and the voice of the spiritual life are heard with full respect, there will be men whom they summon to a life of special moral and spiritual endeavor. The growing conviction that in a peculiar sense a man should be about his Master's business is the beginning of the call to preach. As it deepens until it becomes an unrest when the thought of any other work is suggested, as it masters and possesses the mind and heart, and as it is confirmed by the judgment of wise Christian men and women, it becomes the assurance that God sets apart for his own prophetic work the man who has heard the call.

Here too nature, and training, and health, and largeness of sympathy and outlook will make their great contribution, and all will be lifted into large potency through the consciousness that the Master of life has driven his servant into the great labor of the kingdom of God.

Professional efficiency worked out along the lines we have discussed comes to be not a mere ideal, but an actual fact. All there is of a man is put into all of his work. Body and mind, conscience and the sense of the divine approval, the task and the joyous activity of the worker, all combine to produce a man who goes in serene power to the labor of each day. Both the man who engages in secular labor, as we call it, and the man who is in a special sense a religious worker are called to their tasks and are to perform them in the light of their devotion to God. So choosing their work and doing it, they will make their full contribution to the progress of the world.

# X

## THE EFFICIENT CHURCHMAN

THERE are a great many men in the world to-day who would like to be called Christians, but would not like to be called churchmen. They have accepted the teachings of Jesus and his program for the life of men. They are trying to appropriate his spirit in all the relations of life. Many of them have accepted his Lordship and trust him as a personal Saviour. But with all this, they have a distrust of organization in religion. They abhor ecclesiastical machinery. They are suspicious of the wheels within wheels which make up much of the modern complicated ecclesiastical life. They do not feel any pulse of reality in many of the dogmatic assertions of the creeds. They believe that after an assertion has lost vitality, the church often keeps uttering it by main force. They have a feeling

that the church easily loses contact with reality while it is paying attention to the oiling of its vast machinery. So they make a distinction between the kingdom of God and the church. They are enthusiastic about the kingdom of God. They are cold, if not hostile, in their relation to the church. Abraham Lincoln represents the type of man increasingly Christian in temper and activity, but never feeling that the church compels his allegiance.

The real difficulty which lies under the scruples and hesitations of these men is in the fact that the point where the heavenly touches the earthly is bound to feel the influence of the earth. The moment you begin to organize godliness there enter in some elements which are not godly. You expect to find a pot of gold where the rainbow touches the earth. You find the pot, and you find the gold in it, but you are shocked to find that the pot contains other things besides the gold. Now, the price you pay for an

external, visible organization of religion is the presence of secular elements. They are to be frowned upon, they are to be reduced to the lowest possible influence, but in spite of everything present they will be. The wheat will grow with the tares until the day of the harvest.

Now, the practical question is, Does the organization of godliness prove so effective and the lack of it so disastrous that men of the Kingdom should accept it in spite of its obvious faults? The answer ought not to be hard to make. In every other line of life we know that organization is the price of efficiency. The unorganized is the impotent. Through organization decisive impact upon the life of the world is secured. It is just a little strange that at the very time when we are recognizing the necessity of organization in every other regard we are suspicious of organized religion. Capital feels that it must organize; labor rejoices in its powerful organizations, yet some men would have religion remain

a disembodied spirit. If they were heeded, religion would come to be just about as powerful as a ghost. Religion is the soul of life, but to do work in the world it must have a body.

The church invisible is made up of all those who accept the Lordship of Christ and trust him for salvation and spend their lives striving to carry out his behests. The kingdom of God is made up of all those who in sincerity and rightness of purpose are endeavoring to secure righteousness and brotherhood in the world. The visible church is the organization which combines Christian men for efficient activity. There are men in the invisible church who are not a part of this organization. There are many men in the kingdom of God who do not belong to the church, and there are men in the church, despite all precautions, who belong neither to the kingdom of God nor to the company of those who have accepted the Lordship of Christ. In spite of all this, however, the church is the

greatest instrument of God in the securing of his purposes among men. It is to be regarded as an instrument, and not as a fetish, but so regarded, we must admit that it is the most potent means by which God realizes his will in the world.

With these considerations in the background of our thought, we may analyze and appraise the efficient churchman and his work. In the first place, the efficient churchman is a Christian. His church membership is the visible sign of an inward grace. The church is not a polite means of evading a religious experience; it is a means of keeping it alive and of adequately expressing it. Our churchman has personally accepted Jesus Christ as his Saviour and Lord. His own life has been renewed by the power of the great Redemption. The "new life in Christ" is his secure personal possession. With heart aglow and life lifted to solemn urgency through the power of the indwelling Christ, he enters the church.

As far as this man is personally concerned there is no distinction between the church invisible and the visible church. He belongs to both.

Then the efficient churchman uses the church as a means to keep alive and potent all his Christian feelings and motives and purposes. Worship is a perpetual kindling and keeping alive of the fires of his devotion. The services of the church offer food for his soul. He feels that it is no more unwarrantably selfish to seek for this food than it is to seek for the food of the body. A man does not have to starve in order to be unselfish. Good food for the body and for the soul is a part of the normal life. The church is a storehouse of spiritual food.

The efficient churchman realizes that the church is not an end in itself, but a means to the ends of God's kingdom. The new life in Christ is the priceless possession of the church, and it is to share this possession with all who will receive it. The efficient churchman be-

lieves that every Christian should be an evangelist. Every Christian should be winning others for Jesus Christ; every Christian should be leading others to the place where in a vital personal way they accept Jesus as Saviour and Lord. That the fires of a great evangelism may be kept burning brightly is the ambition of the man who understands the significance of the life of the church; so he sets about welcoming strangers to the church services; he sets about securing their friendship, he counts no year satisfactory in which it has not been his joy to see some of them personally make the great decision. The church is the home of high decisions, and to keep securing them is the constant effort of all those who fully understand its work and give themselves to it.

More than this, our churchman realizes that he has a responsibility for the other men and women who with him are a part of the church's life. He must so live and work that because of his presence

the church is a help and not a hindrance to all the other people who belong to it.

> What kind of a church would this church be
> If all its members were just like me?

is a question which he frequently asks himself. He knows that some of the members will be inclined to become just like him. He knows that the very atmosphere of his life will help to make up the meaning of the church to many another member, and the thought of making the church a place of deeper beauty and power in the lives of all others is with him every day.

The efficient churchman believes that the church must be a constant servant of the life of the whole community. He gives his hearty support to every endeavor to make it touch the community life in more vital fashion. When he sees boys coming to the church gymnasium, when he sees enthusiastic young athletes going off to baseball and football games of the church clubs, he recognizes that

the church is actually making the normal experiences of boyhood its personal care and giving them its supervision. He is a leader in all such movements; he is ready to assist in social surveys of the community where the church is located; he is a constant student of the life of the people and the way in which they may be helped. Through varieties of clubs, through lecture courses, and many kinds of entertainments he works to make the church a wholesome social center in the life of the community. By scientifically conducted teaching of its young people he sees the church becoming a center for religious education. Like the poet Terence, he can say, "All that concerns humanity is of interest to me"; and he focuses all this human interest on the problem of how to make the church understand and serve the masses of men.

Some one has said, "Every man has a hero sleeping within him, but it sometimes takes a bugle blast to rouse the hero." The study of community condi-

tions will reveal many a wrong to be righted, and the bugle must sound forth to rouse men to action. The church is the natural center for all movements of reform and social regeneration. The efficient churchman is very ambitious to have his church come to a place of leadership in every good fight. The church is to be the birthplace of reform and the trainer of reformers. All of this will sometimes mean stress and strain, and there are times when it will mean the kind of sacrifice which requires actual bravery, but the true churchman is jealous for the moral honor of the church and he is ready to pay the price for leadership in the things of practical righteousness. He does not forget that his God is the God of battles.

Every community has its groups of young men alive with social passion and the eagerness of a great vision of human brotherhood. They are not mature, they often make mistakes, but they are the hope of the community, and our church-

man is all the while working to make them feel completely at home within the church, and that as men of the church they can best serve the interests of righteousness and brotherhood. The church which alienates the young apostles of social regeneration loses its fairest hope.

There is a picture of Jesus holding a globe in his hand. The efficient churchman may not have seen that picture, but he has caught that vision. His Lord is to be the master of the planet; the imperial faith is to conquer the world. With this thought become a passionate conviction he works to make his church a center of missionary information and zeal and giving. "Facts form the fuel by which missionary fervor is fired and fed."

The man of the church opens his own mind to the facts which reveal the world-wide situation and opportunity. Then he becomes a distributor of facts fired with his personal enthusiasm. By reading and prayer, and talking and giving, he ex-

presses his loyalty to the world-wide movement of the church of God.

Thus with ever-expanding knowledge and vision and consecration the true churchman gives himself to the great Christian tasks. He knows the limitations of the church. He knows too that they may be reduced, and by his own efforts and life he constantly aids in making the church a completely efficient instrument for the accomplishment of the purposes of God.

## XI

## THE EFFICIENT CITIZEN

THERE is a difference between the emotion of patriotism and the life of patriotism. In that delightful poem, "America for Me," Henry van Dyke sings joyously:

O, London is a man's town, there's power in the air;
And Paris is a woman's town, with flowers in her hair;
And it's sweet to dream in Venice, and it's great to study Rome;
But when it comes to living, there is no place like home.

Such musical praise of America sets the hearts of Americans to beating to the rhythm of a patriotic enthusiasm. But many a man who enjoys patriotic heart-thrills never coins his enthusiastic national feeling into the activity of an efficient citizen. As a matter of fact,

especially for men of a certain temperament, it is easier to die for one's country than to live for it. In one splendid minute of abandoned devotion you can get through with dying, but living is a long and laborious process. If it took as long to die as it takes to live, many a martyr would not have won this particular sort of crown.

The Christian man, we take it for granted, wants to live for his country. Now, how shall he set about becoming an efficient citizen? The answer is neither simple nor easy; but, for that matter, none of the great answers are. We will not try to solve the problem by reducing it to an unreal and artificial simplicity. To talk about complex things in a way which makes them verbally simple, without really making them less perplexing, is a favorite device with rhetoricians, who substitute phrases for solutions and words for ideas.

Now, if a man is really ready to face this perplexing matter of citizenship in

earnest and serious fashion, he may be told that several things go to make up an efficient American.

In the first place, he must understand his country. We do not mean its geography, though if the romance of its mountains and river systems and widelying plains has gotten into his blood, he has become a member of that royal geographical society which consists of those who have eyes to see the meaning of geography for human life. A country is like Boston as H. G. Wells characterized it. "Boston," he said, "is not a place, but a state of mind." Likewise, a great nation is not so much a place as a state of mind, and often it is a number of states of mind engaged in ferocious battle for the supremacy. If a man understands what ideas are armed to the teeth and fighting for a place in the national life, and what ideas ought to be victorious, he has taken the first step toward becoming an efficient citizen. He is able to recognize the opposing teams, and he

knows the batting record of the men on each side. At present, one great idea is fighting for its life in America. The great question before us is whether the republic is to be a democracy. Are the people to rule? Can they be trusted? Is our life to be built about a great belief in the dignity and significance of every individual life?

Any one who looks beneath the surface of conditions in America must see that many Americans have ceased to believe in democracy. Some believe in a benevolent rule of the many by the capable few. Some believe in the lordship of the few without any regard for what happens to the many. The conception of numbers of able people is that America should become a great pyramid with the few rulers at the apex. The democratic conception believes that America is a cube built solidly of the massed strength of its individual lives; and the very hope of the country is in the passionate belief in democracy. Rome did not believe in

the people, and worked out a great system to control them. Sometimes it was benevolent, sometimes it was tyrannical. It was not democratic. Not to be another Rome, but to be a successful demonstration of the idea of democracy, is America's mission. The efficient citizen must understand democracy and its battles with those who would use the forms of democracy to defeat its purposes.

Then the efficient citizen must understand Americans. Not only the idea of democracy, but the people of the democracy must be within his ken. Otherwise he is a mere visionary, a mere theorist. The pattern revealed on the mount is to be applied to very human material, and this material must be understood by the patriot.

A clever literary man was in the habit of complaining that his brightest theories were all the while being upset by disagreeable facts. In such a situation it would seem wise to take account of the

facts in forming the theories. Then the facts would be allies, and not foes. Americans are the principal facts to be dealt with in America. A man like O. Henry, with his alert, scrutinizing eyes, really knew many Americans in defining fashion. The politician who controls a precinct usually knows the Americans within his precinct. To have an actual knowledge of the types of people in America—neither the knowledge of a critic nor the knowledge of a man seeking people to exploit, but the knowledge of a friend and a neighbor—is the second characteristic of the efficient citizen.

It is easy enough to know the people of one's own group. We know the things they assume as well as the things they say; we know the passwords and all the freemasonry of our own type of American men and women, but for all that we may be provincial. There are many other groups with a different background of experience, with different

hopes and fears, with different ideas and ideals, and as long as we cannot in some measure see life through their eyes, we do not really understand Americans. As long as to us an immigrant is only a suit of clothes with a foreigner inside, there are a million people coming to our shores every year of whom we have no sympathetic comprehension. To read such books as Mary Antin's The Promised Land, Jacob Riis's The Making of an American, or Dr. Grose's Aliens or Americans? is to be introduced to vast sections of American life in an entirely new way. And besides the immigrants, the mountain people, all the varieties of workers and strugglers in the land, the millions of black people working out their destiny among us—all of these are to be studied, not merely by means of books, but through actual contact, until we know how to meet all kinds of Americans and feel at home among them.

The third characteristic of an efficient citizen is that he knows himself.

Through knowing himself he is to come to the most fundamental knowledge of other people.

They are good, they are bad,
They are weak, they are strong,
Wise, foolish . . . so am I.
Then why should I sit in the scorner's seat,
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend to man.

Our American must study his own life, its weakness and its strength, its limitations and its powers, and as he comes to know himself better he will be able to take a new and sympathetic and accurate appraisal of all his fellow citizens. It is one thing to study citizenship as a collection of duties for other men; it is quite another to study myself and my duties as a citizen. Am I willing to run personal risks for the good of the community? Am I willing to make sacrifices for the sake of reform and civic betterment? Am I willing to wear the patriot's shoes when they are very uncomfortable for the feet? It is only as individual men will ask these

questions and answer them in the affirmative that there is any use of talking of such a thing as genuine citizenship. The man who has studied his own life, has fought his own battles with selfishness and greed, and has won his own victories, is ready to be a leader in the matters of practical patriotism. The man who will vote for what is good for the country, even if it is not personally good for him, is a sort of civic saint.

Now, the man who knows the meaning of true Americanism, who knows Americans and knows himself, and is committed to the highest views of all of these, who, with all his practical insight, judges at last by what is possible rather than by what is actual—this man is ready to live for his country, and living for his country will mean getting into the practical battle for municipal righteousness, for State-wide righteousness, and for national righteousness. It will mean to true men, alertly refusing to be guided by the man who is a reformer for revenue

only, and following to the end of the day the man who is fighting for the cause of the people and their inalienable rights. It will mean that a political party is always considered a means to an end, and never an end in itself, and that when it ceases to serve good ends it will be thrown into the brush heap. It will mean that the politician is to be made and kept servant of the people, and never their master. The people are not to do the will of the politicians. The politicians are to do the will of the people. To be an efficient citizen will involve battles against unsanitary conditions until the last plague spot in America is removed; it will involve battles against conditions of labor which ruin the health of the laborer until the last factory has been made a healthful and wholesome place; it will involve a ceaseless vigilance in fighting the forces of the saloon, which gather about themselves all the poisonous and dangerous elements in American life; it will mean a constant watchfulness

of all great organizations of capital and labor and, whenever necessary, such a regulation of their activities as shall keep them from becoming instruments of oppression. The nation must control everything which is a part of its life in the name of righteousness.

By study, by practical work, by constant alertness, our citizen will keep informed and personally related to the movements which make for the betterment of American life. He will feel the breadth of the new patriotism as it stirs through the life of the nation. He will rejoice in it, and he will give himself to it.

The efficient citizen will receive his last power as an American from the fact that he is a Christian. The righteousness for which he battles as a patriot is the righteousness he desires as a servant of Christ. The selfishness and greed with which he battles as a citizen are the great foes of the Christian religion. When he enters the arena as a patriot he is also doing battle for the kingdom of God.

## XII

## COMPLETE EFFICIENCY

SAM WALTER FOSS once wrote some joyous and swinging lines calculated to minister in a peculiar way to human complacency.

O, we know that 'twixt here and Australia
  Are promiscuous souls not a few,
But none who is more of a failure,
  And none who is better than you.
And we know that 'twixt here and New Guinea
  Are various men, low and high,
But none who is more of a ninny
  Or more of a wonder than I.

So I mix with the good men and bad men,
  Who are much the same fellows as I,
And I find they are glad men and sad men,
  But men it is good to get nigh.
Let me cry when there's no help for crying,
  And dance when the dancers spin,
And join in the selling and buying,
  And laugh where the laugh comes in.

There is a vim and robustness and a hearty and good-natured comradeship in

these lines which at once makes its appeal. And it is surely true that all kinds of men are well worth knowing, but it is not true that all kinds of men can be shaken together as just about equal morally or in any other way. Different men live in different moral worlds, and different intellectual worlds, and different social worlds, and different spiritual worlds. The real brother of men does not reduce them all to a dead level. He tries to get every man he can reach to live in the best possible world by becoming the best possible man. Not by talking down the man who is up, but by talking up the man who is down, do we help the world.

In the chapters of this book the endeavor has been to discuss with such lucidity as was possible those principles and practices which go to make an efficient man and an efficient Christian. In the nature of the case such discussion must be suggestive rather than dogmatic. It must try to stimulate rather than to

give a set of rules. If by committing and observing rules men could become efficient, there would be very few failures. But the spirit and the personal equation make all the difference in the world, and for them you cannot prescribe.

Now that in this final chapter we attempt to view the subject in the large, it is still more true that our attempt must be to capture a spirit and suggest an atmosphere rather than to prescribe a course of treatment, and, for that matter, the real capturing must be done by the reader. To change the figure, we may call out, "Come on in, the water's fine." He must leap into the stream. It is as a man breasts the current and strikes out for himself that the secrets of efficiency become clear to him.

Certain general characteristics of the largest efficiency, however, will have this advantage, as we talk about them. They will be obvious as soon as we mention them. This does not lessen their importance, for it is by ignoring the obvious

that most people fail. The story of the lady from Philadelphia who was of the utmost value to her friends by telling them obvious things is a pertinent illustration.

The first essential to complete efficiency is to have a large and adequate view of life itself. We may not measure up to our ideas of life's meaning, but, on the other hand, we are fairly sure not to go beyond them. The varieties of new thought and other forms of self-hypnotism through the mind and the imagination, have produced a sufficiently large crop of intellectual and other wild oats, but they do have this true thing to say: a man's thought about life does influence his life itself. To be a doer of the Word a man must have a word to do, and a word is a thought made articulate. "How do you think about life?" is a most fundamental and penetrating question.

If a man's view of life is built about the mastering thought of a righteous,

loving God who has revealed himself and rescued humanity in the great sacrifice of the Divine Son, all sorts of secrets of efficiency lurk in this view held firmly in the mind. The world is largely made for a particular man by how he thinks of it, and the man who begins by having a good God ends by having a world it is good to live in. A man may be tremendously efficient if he has a good God, though he is in the midst of bad men, but a man with a bad God, or no God at all, has the sources of efficiency sapped in his life.

The next thing which makes for the largest efficiency is that a man's view of life shall have been made a commanding and controlling thing in his own experience. All that he believes must become bone of his bone and flesh of his flesh. Calvary must cease to be something on a green hill far away and become something in a man's own heart. The personal appropriation of the truths of the Christian faith by a fine magic changes

them from abstractions of the mind into actual experiences of the soul. They become the kindling and creative forces of the life. Christ in you is the hope of efficiency as well as the hope of glory.

The next necessity for the largest efficiency is the possession of an adequate instrument with which to work upon the world. The instrument, of course, is the body; and the better body a man has the more efficient he may become. It is quite true that an enormous amount of work of the world has been done by the invalids of the world. It is true that both Charles Darwin and Herbert Spencer are illustrations of what may be done in spite of grave physical limitations. All this is encouraging to those who must do the best they may in spite of handicaps, but it is no reason why the rest of the world should seek handicaps. Herbert Spencer did not find it easier to construct the synthetic philosophy because of his long battle with sleeplessness. Other things being equal, a philosopher will do better

work if he sleeps well. The efficient body is the servant of the efficient mind. The old day at Oxford when the pale, almost emaciated, face of intellectual distinction and physical weakness was the face most admired has passed away in this day, when athletics has put a crown on the brow of the physically fit. All this is immensely wholesome, providing a man sees to it that however efficient his body is, his brain shall be even more efficient. The keeping of the physical instrument of life and labor in the best possible condition is one of the important elements in the securing of the largest power for a man's life.

With a commanding vision of the meaning of life, and a personal appropriation of the great truths of life and religion, and a body fit and stinging with eager energy, a man is ready to go forth to his work. Now his greatest efficiency will be secured through right methods of activity. He may waste his resources or he may use them; he may husband

his strength for the strategic endeavors or he may heedlessly scatter it in a multitude of small tasks. In that charming volume of brief essays, Along the Road, Mr. Arthur Christopher Benson says: "I have often mistrusted the old proverb about looking after the pence and letting the pounds take care of themselves. That generally seems to me to result in great discomfort and little accumulation. Much more substantial fortunes are made by looking after the pounds and not fretting over the pence." Of course, details are often important, but if one may be pardoned the seeming redundancy, that is only when they are important details. The laboratory of experience is the place where we all must learn efficiency in methods. Some can learn more than others from the experience of the past, but it comes at last to trying it out on the field of personal experience, of never making the same mistake twice, and being the first to profit by our own failures. The man who thus learns how to use his

energies, how to invest his resources, will become the most powerful and effective man.

Last of all, though in a sense included in what we have already said, the man of complete efficiency must have an efficient God. Life is so big and mysterious, it reaches beyond our thought and experience in such an amazing fashion, that only the sense of being coworkers with the One who understands the whole vast mechanism, and keeps it going can bring us to our best. In Emerson's powerful "Essay on Montaigne," which one would scarcely pick up for a text on efficiency, there occurs this discerning sentence: "'We are here not to work, but to be worked upon." The truth at the heart of this utterance the busy worker must come to recognize. It is the sense of divine energizing and support and inspiration which will produce the most powerful man. Not nervous bustling self-sufficiency, but a constant and noble dependence upon the divine support will

produce the largest results in human activity. This is why the Calvinists have made such workers and fighters and thinkers. The sovereignty of God is unequaled as a producer of efficiency in man.

The possession not only of an efficient God, but of God's idea of efficiency, will change and uplift all our standards. The difference between the swift commercial standards and the patient divine standards seems largely to lie in the fact that the latter make room for sacrifice and seeming failure, and out of those bring ultimate success. The most efficient influence in the history of the world was a public execution where a Man gave up his life. We must not fail to give the cross a place in our ultimate estimate of efficiency.

The men of the cross in every age may be more efficient than we know. The struggling preacher leading a forlorn hope, the physician ministering to the needs of an obscure and tiny village, the

men the nation over doing quiet work faithfully, the men who have given up personal ambitions for the sake of others, and all the company of those who have tasted the bitterness and the glory of self-sacrifice, have their own place in the armies of the efficient. Losing their lives, they shall find them again. They keep the spirit of Calvary alive in the world, and, on the whole, that is the greatest service which can be rendered to any age.

The final Christian efficiency of the world is secured through the activity of a God who out of all that is fragmentary and ineffective builds up a total of unsuspected power. He is the great worker and we are to work with Him. The best of body and mind, of heart and will, are to be brought to the tasks which are God's tasks in the world. The best is none too good. A man is to seek earnestly the largest and fullest equipment and life for the service of God. If he has limitations he cannot surmount, he

may remember the efficiency of the cross and with new courage approach his tasks. In the last analysis, God's completeness of character and power is the hope of the efficiency of the world.